The vestibule doorway is guarded by stucco dvārapālas of the late Vijayanagar period. The main god of the temple called Veṇṇaikkāmayaruḷiyav-Emberumān in an inscription of 1153 A.D. and Vāḷavandār in another inscription of the time of Rāmanātha, is now missing. It is said that the present image was brought from Daḷasanūr in Śrīnivāsapur Taluk. It appears to belong to about the 14th century. Though it is called Varadarāja by the people, the god is Śrīnivāsa in form. In its four hands are held the following attributes : abhaya, chakra, śankha and kaṭi. On either side of the god stand rude smaller images of his consorts on their own pedestals. The tōraṇa and the main image are of the same stone.

Main god.

BANGALORE DISTRICT.

Hoskote.

VIṬHŌBA TEMPLE.

The Viṭhōba temple at Hoskōṭe was built in c. 1740 A.D. The sannads belonging to the temple have been examined by the late R. Narasimhachar and noticed in the Annual Report of the Archæological Department for 1919. Built in the Maraṭha period the temple consists of a row of three cells facing east with a front maṇṭapa having tall Dravidian type pillars. The navaraṅga doorway is flanked by a pair of elephants. The jambs of the doorway of the main cell have floral ornamentation.

Maratha structure.

In the main cell the image of Viṭhōba, carved out of black stone, stands with the hands akimbo, with the images of his consorts standing on either side. In the north cell is enshrined Hanumān with folded hands. In the south cell are the images of Garuḍa and Gaṇapati.

VARADARĀJA TEMPLE.

The temple of Varadarāja is situated at a distance of about 100 yards to the east of the Avimuktēśvara temple. It faces west with a garbhagṛiha, a double vestibule and a mukhamaṇṭapa. The structure seems to belong to the sixteenth century.

The god stands with his consorts in samabhaṅga holding abhaya, chakra śankha and gadā. The drapery with its conventional folds and the general features and ornamentation of the image indicate similarity with the well-known Vijayanagar period sculptures. The image wears the characteristic archaic smile and has wide nostrils. To the south of the main cell there is another cell with its own

Main image.

vestibule. In this cell is enshrined a 17th century image of Śrīnivāsa holding abhaya, chakra, śankha and kaṭi.

Pillars in mukhamaṇṭapa.

The pillars of the mukhamaṇṭapa are all typically Dravidian in style with the usual cubical, eight-sided and sixteen-fluted mouldings. On the cubical mouldings appear the relievo figures of dancing girls, seated Vishṇu, dancing drummers, Śrīnivāsa, Hanumān, elephant, peacock, Yōgānarasimha, etc. The capitals of the pillars have the usual plantain bud hangings. The ceiling of the mukhamaṇṭapa is raised on three sets of corner stones while that of the garbhagṛiha has been raised on two sets only. The vestibule doorway is guarded by Vaishṇava dvārapālas.

Outer view.

The outer walls of the mukhamaṇṭapa are built of brick and mud. The outer stone walls of the garbhagṛiha and vestibule are plain and characterless. The basement on which the outer walls are raised consists of two plain cornices. The eaves which are sharp have the imitation kīrtimukha arch designs on them. On the south basement cornice of the temple is the relief figure of a lizard. On the south outer wall is another relief figure representing peacock with creeper in its beak. There is a sōma-sūtra on the south of the garbhagṛiha, which is shaped like a hanging plantain bud issuing out of the mouth of a makara.

Jagali.

In front of the mukhamaṇṭapa there is a *jagali* on either side borne on pillars similar to those of the mukhamaṇṭapa. Among the relievo figures appearing on the cubical mouldings of these pillars are those of dancing ladies, loving couples, lady Vīṇā-player, Matsyāvatāra, Kōdaṇḍa-Rāma, Vāmana, Kūrmāvatāra, Narasimha, Varāha, Balarāma, Kalki and Kamba-Narasimha. The last is shown as issuing out of a pillar.

Nandagudi.

MALLĒŚVARA TEMPLE.

History.

Nandagudi is a village about ten miles to the north-east of Hoskote. Regarding the name of the place, etc. (please *see* M. A. R. 1919, pp. 7-8). To the west of the village is a laterite hill called Aḍḍabeṭṭa at the foot of which stands on a height the temple of Mallikārjuna facing east. It was constructed in about 1550 A.D. by the Sugaṭūr chief Timmappa Gauḍa in the reign of the Vijayanagar king Sadāśiva Rāya.

General description.

The temple appears to have had a prākāra originally, of which only a plain mahādvāra now remains. The main building consists of a garbhagṛiha, an open vestibule, a navaraṅga of nine squares and a small mukhamaṇṭapa or porch of one square only.

The outer walls are composed of large and heavy slabs which are all well dressed and set one on another without using mortar. The pillars are all short ones of the usual Vijayanagar type with the cubical, eight-sided and sixteen-sided mouldings. On the cubical mouldings are carved the relievo figures of Gaṇēśa, etc. On the lintel of the navaraṅga doorway is carved a Gaja-Lakshmī group. In front of the porch there is a balipīṭha.

To the north-west of the temple there is a small Pārvatī shrine.

SHIMOGA DISTRICT.

Anandapura.

Village Andhasura.

The older name of the place is Anantapuram. About three miles to the south-east of the village there is an insignificant hamlet called Andhāsura which appears to have been an important place during the 8th century A.D. and an agrahāra town during the late Chālukya times. (*See* M.A.R. 1911, p. 41).

Pond of Mahanti Matha.

About two miles to the north-east of Ānandapura is a large pond (256′ × 226′) which is said to belong to the Mahanti Matha. A story is narrated that this pond was built by Śivappa Nāyaka of the Keḷadi dynasty for purposes of his recreation and that his concubine lived here. But the situation of the pond in front of a *gaddige* and the existence of a Basava shrine on an island in the middle of the pond suggest that a certain Vīraśaiva saint lived here during the 17th century. The pond is said to have been till recently fed by a tank situated about a mile and half to the north. The channel which is said to have conveyed the water from the tank is reported to have now become silted up. To the north of the pond there is a bull carved out of stone with its mouth open and it is said that water used to flow through the mouth of this bull into the pond. To the south of the pond is a sluice through which water is said to have been conveyed by means of a channel to irrigate the wet lands of Mallandūr.

The island in the middle of the pond is connected with the western bank of the pond by a stone-built causeway. Facing the Basava shrine stand on the western bank of the pond two huge stone elephants which are well carved and caparisoned.

Basava shrine.

The Basava shrine on the island consists of a single square shrine whose outer walls are built of brick and mortar on a stone-built basement. The shrine faces west and its doorway is designed like a Moslem arch with brick and mortar scroll work on either side. The figures of parrot are freely used for purposes of ornamentation. The cell is surmounted by a stepped pyramidal tower consisting of three tiers with indented